The Christian East

CHRONICLE AND CAUSERIE.

BY the death of the Most Reverend Agathangel, Metropolitan of Yaroslav and Rostov, a gracious and venerable figure has been removed from the hierarchy of the Russian Church; and the Anglican and Eastern Churches Association loses one who has been its Orthodox President for nearly a quarter of a century.

Agathangel began his ministerial life as a secular priest, but later on, after losing both wife and son by death, he entered a monastery, and was soon consecrated Bishop. Siberia was the scene of his episcopal labours to begin with, first as suffragan to the Archbishop of Irkutsk, and then as Bishop of Omsk. But shortly before the year 1900 he was translated to the Archbishopric of Riga. It was there that he came into touch with the movement of *rapprochement* between the Anglican and Orthodox Churches, and in due course became first a Patron and then the Orthodox President of our Association. Archbishop Agathangel was full of tact and courtesy and a wide-hearted love of souls, and both at Riga and at Vilna, whither after some years he was translated, he won many hearts by his wise and tender considerateness in his contact with men of the different nationalities and faiths which exist on the western confines of Russia. His last translation was to the important See of Yaroslav, where he was in the closest touch with the Patriarch Tikhon. He took a prominent part in the deliberations of the All Russian Church Council which was summoned after the First Revolution (March, 1917), and was actually sitting in Moscow when the Bolshevik Revolution occurred in the following October. Agathangel of Yaroslav was one of the three bishops whom, in 1922, the Patriarch Tikhon named to succeed him as *locum tenens*, but he in turn, like Peter of Krutitz, was prevented by the Soviet authorities from exercising any active control over the Russian Church. The Patriarch had indeed, during his imprisonment, appointed Agathangel to act for him in the stormy negotiations with Vvedensky and other representatives of "The Living Church." On more than one occasion he was imprisoned for several months at a time, and was finally exiled to an unhealthy and almost inaccessible place in Siberia. In 1926 he was permitted to return to his diocese of Yaroslav, where he remained until his death. R.I.P.

An account of the Requiem in London appears elsewhere in this issue.

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The charity and intelligence with which men of the stamp of Agathangel enter into relations with those of other confessions and nationalities is, alas, none too common, and we note with regret the local clamour for the destruction of the Orthodox Cathedrals at Riga and Tallinn (Reval). Swept along on the tide of nationalist feeling, enthusiasts for cultural as well as political independence, insist on the removal of these buildings as painful reminders of former Russian domination, and because they do not harmonize with local styles of architecture. Thus Tallinn and Riga echo Warsaw, where the Russian Cathedral was actually demolished recently on the former of these grounds. It is inevitable, perhaps, that art and religion should be dragged along thus in the train of nationalist aspiration in its crudest form. But *The Tablet* is justified in claiming these events at Riga and Tallinn, where Roman Catholicism is numerically negligible, as evidence that it was not *qua* Roman Catholics that the Poles destroyed the Russian Orthodox Cathedral at Warsaw.

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On November 27th Archbishop Davidson received one more expression of the respect and affection in which he is held by the Orthodox Churches, when he was waited upon by a delegation from the Greek Orthodox Community in London. The delegation was headed by the Greek Minister, M. Caclamanos, who was accompanied by the Metropolitan Germanos, M. Eumorfopoulos (Secretary of the Anglo-Hellenic League), and others. The Archbishop was presented with a fine piece of rare 17th century Epirote needlework, and an address, which ran as follows :—

" The Greek Orthodox Community in London.
To the Most Reverend
His Grace the Lord Archbishop of Canterbury,
Dr. Randall Thomas Davidson, G.C.V.O., etc.

It is a feeling of admiration for a high and saintly career and the consciousness of a duty, no less perhaps to themselves than to your Grace, that brings to-day before your venerable personage the representatives of the Greek Orthodox community in London.

We are not going to add anything to the becoming tribute with which a grateful nation and a proud Church have just marked the official close of a beneficent ministration. We can only say that throughout the quarter of a century over which that great service has extended it has lent complete conformation to the truth of an ancient Greek proverb that declares : Ἀρχὴ ἄνδρα δείκει (office shows the man). During all that period the true Christian heart which has treasured the ideals of St. Augustine and of Theodore of Tarsus has been able not only to suffice for the works of charity for

the benefit of the sacred trust committed to its love, but it has extended also into a far greater love and embraced the cause of humanity.

The Hellenic race will never be oblivious of the great benefits it has derived from the counsels of wisdom and moderation and the benevolent efforts of your Grace in times of adverse circumstances and dire national needs.

We shall feel always indebted for the great moral assistance and encouragement which your Grace extended in the past to the Œcumenical Throne and in favour of our refugee problem, and shall always keep the highest and most hopeful appreciation of the feelings of genuine love and deep veneration which your Grace, as the head of the Church of England, has entertained for the Orthodox Greek Church and its prelates.

The Greek Orthodox community in London are happy to know with the whole British nation that the will and power of your Grace to do good are not conterminous with the official functions now brought to such an honourable conclusion. And if there is anything representative in a material symbol of love and esteem, they hope that this modest memorial gift, which they have the honour of presenting to your Grace, will tend to remind its right honourable and most reverend holder of the profound gratitude of the Hellenic soul."

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We received an invitation to the Consecration of the new Russian Church in Berlin, pictures of which have appeared in some of our daily newspapers. To quote from the card of invitation, " this is an event of great historical significance, not only ecclesiastically, but also nationally and even imperially. On the one hand it bears witness to the fact that the foundation of Russian culture and national life—the Orthodox Faith—is still living, vigorous and fruitful. On the other hand it clearly shows us that the day is coming when the Lord will lay aside His righteous anger for mercy toward the Russian people, for only by a miracle of God's mercy could the despoiled Russian people have erected this stately building." Bishop Tikhon of the Russian Community in Berlin conducted the preliminary rites on Saturday, November 3rd, and on the following day the actual consecration was performed by the Metropolitan Anthony, President of the Synod of Karlovtsi. The ceremony began at 9 o'clock in the morning, and was followed immediately by the Divine Liturgy at 10.30 and a *molebin* of thanksgiving at 12.30. The title of the church is " The Cathedral Church of the Resurrection of Christ."

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Speaking at the Anglo-Catholic Congress in Manchester on October 9th, Bishop Tourian, the Armenian Bishop in Manchester (who, by the way, was Armenian Bishop of Smyrna at the time of the holocaust

in 1922, and after sharing the dangers of his people most heroically, was forcibly rescued by French marines) said : " As a Bishop of the Armenian Church I declare that our ancient Church has sincere and deep sympathy with the Anglican Catholic Church, and that for forty years it has cultivated closer relations with the Anglican Church. The initiative was taken by the Armenian Patriarch of Constantinople, the late Mgr. Nerces Varjabedian, and repeated 22 years later when the Anglican Bishop of Gibraltar, Dr. Collins, came to Constantinople. His Lordship had a discussion with the Armenian Patriarch of Constantinople, Mgr. Ormanian. At this time I was the Patriarchal Vicar, and on the instruction of our Patriarch, I prepared a short outline of the administration and doctrinal principles of the Armenian Church, and we presented it to Dr. Collins. There are no great differences between the Anglican and the Armenian Churches. It is only that the Armenian Church did not accept the Council of Chalcedon ; yet nevertheless our Church did *not* reject or anathematize that Council. I should suggest that for the furthering the solution of the problem of the relations of the Eastern and Western Churches it is necessary to establish a League of Churches, and thus organize and legalize their inter-relation."

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We note with satisfaction that Mustapha Kemal, the Ghasi who burnt Smyrna, has realized his need of the Armenians, and has ordered the Armenian Church of Evereh Phenesse, near his own Angora, to be restored to the use of those Armenians whom he has invited back to Anatolia to do the skilled work which the Turk cannot do.

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On December 5th the Society of St. Willibrord gave a Luncheon at the Holborn Restaurant in honour of Dr. Vlijmen, Bishop of Haarlem, who was visiting this country as the representative of the Old Catholic Church of Holland at the enthronement of the Archbishop of Canterbury. Dr. Gore presided, and between forty and fifty guests were present, including the Metropolitan of Thyatira, Bishop Tourian (Armenian Bishop of Manchester), The Bishop of Willesden, the Great Archimandrite of St. Sophia's and Lord Hugh Cecil. Among the speeches, particularly noteworthy was an important utterance by the Metropolitan of Thyatira, who in proposing the toast, " The Anglican Church," put forward a suggestion which was received with great approval by his hearers. He maintained that the time was now ripe for a joint conference among representatives of the Anglican, Eastern Orthodox and Old Catholic Churches, and that the Anglican Church was peculiarly fitted to arrange such a conference. The suggestion is particularly welcome from one who is as intimately acquainted with life and movements in the Church of England as the Metropolitan Germanos, and we hope more will be heard of it.

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The sudden and untimely death of Dr. Harold Williams, Director of the Foreign Department of *The Times*, was a sad blow to the multitude of people who knew and loved him, and an irreparable loss to the cause of Anglo-Russian and Anglo-Hellenic friendship. His Excellency the Greek Minister, in the course of a letter to *The Times*, said: "A foreign representative in this country for many years, as myself, will particularly feel the passing of this distinguished journalist and good friend, whose deep acquaintance with foreign affairs, frank advice and sincere sympathy on every occasion render his death the more lamentable." And M. Sabline, formerly *Chargé d'Affaires* for Russia in Great Britain, wrote "To us Russians, Dr. Williams always stood—and will always be revered—as a loyal and enlightened friend of our Mother Country. To his truly amazing knowledge of Russia, of her language and literature, and to his keen insight into the national spirit, Dr. Williams joined his profound intellect, tact and political wisdom, applying all these powers to the study and handling of the existing Russian problem. . . . He loved our Church, was familiar with her prayers and ritual, and was always a staunch supporter of the Orthodox Faith in her present many and sore trials."

The English sense of appreciation and loss was well summed up in the following letter which Sir Samuel Hoare wrote to the same newspaper:

"You rightly say that *The Times* has suffered an irreparable loss by the death of Dr. Harold Williams. The brilliant linguist who spoke more than thirty languages, the sensitive student of affairs who knew by instinct the significance of European movements, the lovable colleague whose wide knowledge meant sympathy and not superiority—how will you find another to combine these varied and remarkable talents?

"So also is it with his many friends in the world at large. We also have suffered a loss that cannot be made good. If I may take my own as typical of the experience of his friends, there must be many circles both in England and on the Continent where the gap left by his death will never be fully filled. I had the good fortune to touch his life at many points that never failed to give a vibrating response. I knew him in Russia in the dark days before the Revolution. I worked with him in many fields of foreign politics when the War was over, and it was due to his insistence that I carried out a mission for the Russian refugees in Eastern Europe. If any Russian issue arose, he was always at hand to plead for the people that he loved so passionately and to testify to the ultimate and inevitable recovery of a great country.

"By his death *The Times* has lost an incomparable Director of its foreign service, his many friends a companion of great knowledge and equal charm, and thousands of refugees a steadfast upholder

of an anti-Bolshevist Russia, and a friend who never failed them in the hour of their country's distress."

The funeral of Dr. Williams (who had been brought up a Wesleyan but joined the Orthodox Church at the end of his life) took place at the Russian Church in London. The Revd. G. N. Whittingham, Chairman of Committee of the Russian Church Aid Fund, of which Dr. Williams was a valued member, represented the Anglican Church, and took part in the service by reading a lesson and reciting the Lord's Prayer in English.

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The following interesting extract is from the *Bulletin* issued by Mr. Sitters, the tireless and devoted Y.M.C.A. worker in Belgrade :

"The Bishop (of Gibraltar) spent a week here, and found it a wonderful week. One day, for example, he spent at Karlovtsi as the guest of the Patriarch, while the Synod of the Orthodox Church was meeting there. He was received with charming cordiality and gave the greetings of the English Church to the thirty Bishops assembled there, with whom we had lunch and talked for a long time. They had come from all parts of Jugoslavia—from the beautiful sea coast, from rocky Montenegro, from the far lake of Okhrid : two or three of them were exiles from Russia, among these being Metropolitan Antony. They talked in Serbian, German, French, Russian, or English, each as he could manage best, and they made enquiries after other English Bishops, and the one Irish Bishop, who have visited them in days gone by. The students in the Seminary listened with great attention to what our Bishop said to them, and sang to him of their loveliest songs : and then the Bishop of Karlovtsi took us for a drive through the vineyards, where we saw the vine leaves turning crimson in the autumn sunshine, and watched a village wedding going home at a foot-pace with white scarves flapping on the horses' bridles. Finally came the return journey to Belgrade, in a special railway coach lent to the Bishop by the Minister of Faiths : 'A happy journey. With God may you go,' said our kind friends at Karlovtsi.

"The Bishop spoke three times in the Y.M.C.A., once to the public, once to students, and once to English-speaking women. He was received with great enthusiasm, and what touched us very much was that he prayed for the work of the Y.M.C.A. at the two Holy Communion services, which were attended by members of the English and American colonies, and held in the Anglo-Jugoslav Club.

"November 11th has never been so well observed in Belgrade as last Sunday. The fact that it was the *tenth* anniversary stirred us all. The service for English and Americans was held in the Y.M.C.A. Hall, which we made to look beautiful and dignified for

the occasion, because our usual meeting-place, in the Anglo-Jugoslav Club, would have been far too small: and many Serbs and some Russians joined us there. The Two Minutes' Silence we kept at exactly the same moment as you did: and at the end of it, after a prayer, the glorious voices of Belgrade Cathedral Choir sang an anthem and the 'Te Deum.' The blessing was given twice: once in English, and once in Serbian by an Orthodox clergyman who is a great friend of the Y.M.C.A. 'This morning we were one in Christ,' said some of the Serbs at the close. 'I wish it could be like this always.' This expressed the general feeling: and perhaps it is one of the greatest tasks of the Y.M.C.A. in this country to give opportunities to members of the different Churches to meet and worship together.

"That evening another Orthodox priest gave an address in the same place to a large audience on 'Where are the Dead?' and his words brought hope and comfort to many. So began the Y.M.C.A. Week of Prayer, and we have been encouraged to see so many young men attending the different meetings: no doubt this is one of the results of Mr. Taggart's work amongst them in the summer camp. The hall was crowded when the Bishop of Nish, our old friend Dr. Dositey, gave an evangelistic address on the Wednesday night, on 'Peace in the Hearts of Men': and Dr. Iriney, Bishop of Novisad, on the Thursday evening, had an equally large audience. His subject was 'Reconciliation Between Races and Nations.'"

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In the Serbian ecclesiastical review *Glasnik*, of September 15th, there appeared an article by the Editor, M. Parenta, on the Church of England and the Prayer Book Measure. After noting the fact that the Measure was rejected by the House of Commons, he discusses the differences between the Catholic and Evangelical parties on the questions of Reservation of the Real Presence. This controversy might have led to disestablishment, which would have had incalculable consequences not only for Church life but for the British Empire, of which the Church is the strongest bond. The writer refers to the Malines conversations and other attempts at re-union with the Roman Church, and regrets that the Orthodox Church could not take definite action in view of the return of the Anglican Church to apostolic tradition and authority. He asks whether the Serbian Church could take organized action to effect the union of the Anglican Church with the Divine-human organism of the Orthodox Catholic Church.

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THE ORTHODOX MIND AND RE-UNION

By KENNETH MACKENZIE.

(A paper read at Sion College, on October 10th, 1928, on the occasion of the Sixty-Fourth Anniversary of the Anglican and Eastern Churches Association.)

I TAKE it that all you want is that someone—it cannot possibly matter who—should voice afresh some of the sentiments with which we of the Anglican Communion regard the holy Orthodox Churches of the East, our veneration, emulation, longing. If modern English Christianity seems sometimes a little unreal and remote from the Gospel as it was first preached and practised, we have to look no further than the near East to find Evangelical Christianity, Cross, persecution, homelessness and all. It is our privilege to be allowed to salute the greatest reservoir of martyrs that the Christian world has ever seen. There is a story told of a pilgrim to Rome in the days when there was unity all over the Christian world; how he begged for a relic of a martyr, and his guide without hesitation stooped down, turned over the dusty soil and at once found what his guest had asked for. Spiritually, the same story might be told of any Orthodox Church to-day. They have all known martyrdom as a common thing. When we presume sometimes to speak of our contrasted outlook, or to pat ourselves on the back about our miserable output for Missions, we do not always remember facts like that.

Now our Association is, I take it, an interim association. None of us in this room are really content to go on for another day with things as they are. The schism which exists between Constantinople and Canterbury is a crying scandal and a shame. The ultimate purpose of all our approaches to each other is the hope that they are hastening the longed for day of re-union. Perhaps I might go further. As far as we in this room are concerned, there is probably no reason why negotiations for re-union should not begin to-morrow. There is complete harmony between our own ideals and those of the Orthodox Church. Extraordinarily different as we are on the surface there is no reason whatever why we should not blend. One might go further still. There are groups in several of the great Christian bodies who could with but little adjustment find themselves happily in one body with the Churches whose centre is New Rome. There is an œcumenical spiritual fellowship of the Orthodox-minded. We recognize each other when we meet, and when we read each other's written words. There are Orthodox minded Roman Catholics, Orthodox minded Anglicans, Orthodox minded Presbyterians, Orthodox minded Methodists.

What do we mean then by the Orthodox mind? I am not presuming to describe the spirit or mentality of the actual churches of the Orthodox East. By the Orthodox mind I mean that tone or spirit which can be found in many quarters of our divided Christendom and which is congenial to the actual spirit of the Orthodox Church. But it is more than congenial; very largely it derives from it, and entirely it tends towards it.

It is twofold: an attitude to dogma, and an attitude to prayer. Roughly we might say that the Orthodox attitude to dogma is the consecration of the Greek spirit, and its attitude to prayer is the consecration of the Slav spirit.

As to the first, while in the West we naturally think of belonging to a religious body, I think that in the East the primary thought is that of holding a religious faith. Unity means not so much submission to the same hierarchy as actually believing in the same way. Whether or no that exactly represents the actual standpoint of the Orthodox East, I am sure that it is a view which needs to be allowed for far more than it is by us in the West. So many of our ecclesiastical disputes are conducted on the ground of allegiance and of loyalty, rather than of truth. "If you want to do such and things" men say, "why don't you go over to Rome?" And the answer is that there are still certain dogmatic difficulties about that solution. Or, "Why cannot the rulers of the Church allow general inter-communion?" Again we cannot avoid the matter of dogmatic disagreement. I believe that we ought to realize far more than we do that unity of belief, though not the only unity, is an essential constituent of unity and is itself a real unity. We ought not to say "We believe the same things about fundamentals, why can we not be united?" for in so far as we have unity of belief, we *are* (so far) united. It is a great mistake to think that unity is only metaphorical, unless there is *communio in sacris*, and an equally great one to think that *communio in sacris* is in itself unity in Christ.

Only this must not lead us to imagine that the only thing necessary is to find an intellectual formula on which we can all agree. The constant insistence of Orthodoxy on the actual decrees of the Councils might lead us to suppose that the chief thing that Orthodoxy cared about was loyalty to formulated truth. The real facts are very different. It is only too easy to find ambiguous formulæ. That was the rock on which some of the plans at Lausanne split. "For us," said the Orthodox in their famous declaration, "two different meanings cannot be covered by, and two different meanings cannot be deduced from, the same words of a generally agreed statement." On the other hand few things are more important to realize than the fact that different people often are inclined to state the same faith in words which seem contradictory. This is not to say that there is no difference

between their outlook, but that the difference is often more of temperament, expression and emphasis than of actual doctrine.

So again nothing could be more opposed to the spirit of Orthodoxy than the idea that a church is kept together by uniformity of rite, and that if we all do the same things in church it is our own affair what we choose to mean by them. Much as the Orthodox spirit values liturgy, strongly as the Orthodox have in history insisted on the use of the actual Byzantine rites, the whole idea of Orthodoxy is bound up with the truth that rite expresses dogma.

Now we are quite at liberty to say that there are other sides to this fact that Christianity is a nexus of revealed truth. It is a great many things besides that. And we always have to beware of extending the range of Christian certainty unduly. That is no doubt the Latin tendency, to multiply *credenda* in the interest of a compact or watertight intellectual system. That is agreed. But for all that the Church is founded on *belief*. Identity of hierarchy and identity of rite are not unity at all where the primary beliefs are in opposition. That is the fact which makes us often pause before attractive schemes of re-union all round. Even if they were achieved, they would not be re-union except in an external sense. And the real difficulty so often is that while we see clearly that there are some in each body with whom we ought logically to be in communion, we cannot shut our eyes to the fact that there are others with whom we ought not. Christendom is arranged illogically. It is for that reason that we so often have to be content for the present with a union which is in spirit (that is, in the Holy Ghost), and not yet in the letter. But if what I have said so far is true, we shall never allow ourselves to say that that is not union at all.

But there is another element of Orthodoxy, the mystical element. If we forget that we shall be in danger of misrepresenting the whole position. Soloviev tells us that in the Church under the appearances of a visible human society is a hidden divine substance and that all that may seem abnormal in the history of the Church belongs only the human appearance and not to the divine substance. "What is the Gospel?" says Dr. Nicholas Glubokovsky. "Primarily and above all, it is not a theory, not a doctrine, not a sermon; it is a redemptive act, fraught with great joy for all men who are freed from sin and from the curse and death." "The Gospel of Christ . . . is always and wholly mystical, both in its appearance and in all its action. Therefore, the preaching and reception of the Gospel must always be accompanied by mystic (sacramental) processes." We may compare the words of one of the *animæ naturaliter Orthodoxæ* in another Communion, the late Baron von Hügel, "The essence of religion is not the dogma and idea, but the Cultus and Communion." "The absence of Communion and

Cultus is the specific malady of modern religion generally." Or of another, Dr. H. J. Wotherspoon, "The Sacraments are the theology of the common people and their practice is the credal confession of the laity in a living consciousness which is not always reached in recitation of the Catholic formulæ of faith." Again, "It is not we who have kept the faith; our Saviour by His all-wise institutions and their teaching has kept us in the faith."

Thus to the Orthodox mind the essence of religion is to be in communion with God through our Lord, and to know that we are so in communion. Its mysticism is opposed to the natural legalism of the Western, or at any rate the Latin mind. The law has its proper place in religion, but in Christianity it is a subordinate place. Grace is the primary thing: it is through grace that the law gets kept.

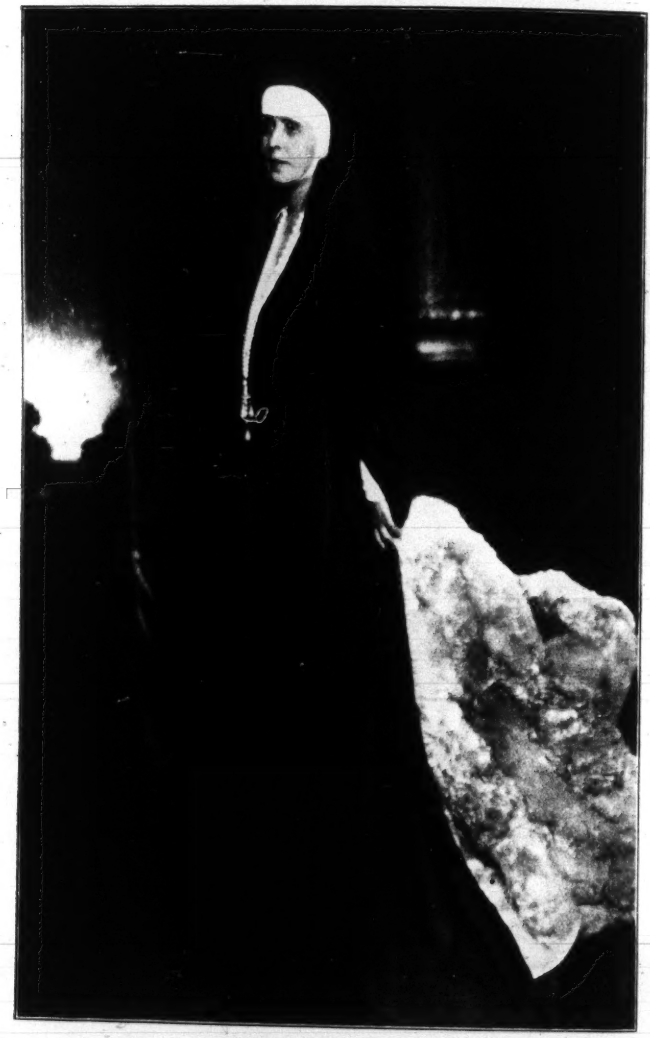
So also to the Orthodox mind religion is more a matter of corporate experience than of magisterial authority. The sharp distinction between *ecclesia docens* and *ecclesia discens* fades away. And in fact many of the most distinguished Orthodox theologians are laymen.

But it is necessary to emphasize that the experience is a corporate one. Nothing could be more opposed to the Orthodox spirit than any doctrine of an Inner Light over-riding the dictates of the Church. The mystical side of Orthodoxy is bound up with the Apostolic conviction that it is the Church through which alone are mediated the covenanted gifts of grace. To the believing Church all things are possible. "Where the Church is," as St. Irenæus wrote, "there is the Spirit of God also, and where the Spirit of God is, there is the Church and the grace of the Lord."

I think I should be truly interpreting the feelings of the Anglican members of our Association if I said that what the Anglican Communion needs to-day more than anything else in the world is an infusion of the spirit of Orthodoxy. "If," asks Mr. Athelstan Riley, "the force which is making a relentless attack against the very idea of God, in widely different quarters of the globe, is Anti-Christ, how will our portion of the Christian family sustain the attack?" We know something, though not as much as we should wish, of the Orthodox reaction to persecution in the great suffering land of Russia, to which our thoughts and prayers should be constantly turning in these days. It may be questioned whether there is any other part of Christendom which could show a like record under similar circumstances. No doubt there have been many defections, and it is said that in the villages religion is at a low ebb. Yet here are words quoted from a letter by M. Fedotov of the Theological Institute in Paris, later printed in a French religious journal. "Now, as formerly, the Church is the national sanctuary. Nowhere but in the Church does one find the breaking down of class barriers, the liberating joy of unity, of communion between

many people otherwise held far apart from each other. One sees," he is speaking of the towns, for of the villages he has a less hopeful account to give, "a majority of the intellectuals. . . . Some find in the arms of the Church consolation for their bereavements, some a shelter for their wounded love of country. Others, the young and hopeful, are not driven to her by sorrow and suffering, but are attracted by love and hope and by the youthful enthusiasm that the Church wakens in them. Many of our clergymen and bishops now come from the ranks of the laymen. . . . We have witnessed a remarkable adornment of Divine service. Never before has it been performed in so solemn and spiritual a manner. . . . For many the Eucharistic service has again become a true mystery. The Cup is seldom presented in vain; many take Communion and all share in their joy. They speak of a Eucharistic Movement in the Russian Church. . . . The monastic idea is again becoming popular. Monastic life is to-day possible for only a few. So the ascetic ideal seeks a new outlet, which is found by uniting in lay communities while still living the life of the world. . . . Among the Christian *intelligentsia* there is particularly strong the demand for the incarnation of Christianity in practice, not in personal life so much as in general cultural work."

That, I think you will agree, is a very wonderful picture, which can be set side by side with some of the terrible things mentioned by the Bishop of Gloucester in his sermon at the Church Congress, and I come back to the question "How would our own Church come out of such a furnace as that?" And if our corporate conscience is filled with foreboding as to the answer, is it not true that one aim of the Anglican part of our Association should be to seek for a greater portion of the true spirit of Orthodoxy? Only that must not be sought in any spirit of mere imitation. There is no possible sense in attempting to renounce our own Western inheritance, or indeed our own Anglican inheritance, except so far as that is corrupted by Protestantism. We are literally Westerns of the Westerns, and the actual peculiarities of Anglicanism since the Reformation have in some ways taken us even further from the Eastern outlook than we were before. But there is an Orthodoxy which is not the peculiar or local heritage of the East, and it is Orthodoxy, not the distinctively Eastern spirit, which is the gift offered to us by the Orthodox East to-day. What we need is first a religion firmly based upon theology. "Dogmas make nations," said de Bonald. "I knew he could not be a priest," explained Father Brown in his innocence; "he was talking against reason, and that is bad theology." We have been so busy lately in controversy about the superstructure, that we have had no time to go down to the root of our divergencies. That root is sometimes only a matter of the accidents of party tradition; but sometimes it is theological. You cannot



Marie.

HER MAJESTY THE QUEEN OF ROUMANIA.

heal a theological division by rubric. If only we could have a truce to our liturgical disputes and listen to the voice of theology for a time! We might find ourselves disputing again, but at least we should know where we were. And there would be far fewer voices.

And secondly we need the peculiar mystical gift of awe and adoration. The Church of England must be to a far greater extent a worshipping Church if she is to rise to the height of her opportunity, and if she is not to fall in the day of her trial. We have been called the most talkative Church in Christendom. We are always burning to explain ourselves to the world. We write to *The Times*. We call meetings innumerable. But our best friends would not claim that we were remarkable for our vision of the unseen. Now sometimes we are privileged to be present at the holy Liturgy as celebrated by the Orthodox, and it never fails to be a revelation. When a Western priest says Mass it is rather obvious that he also did so yesterday, and proposes to do so again to-morrow. It is all swift, business-like and externally unemotional. That is not his fault. It is the way we are made. It would be most unwise to try to alter it. It is only by such constant repetition that we can express to ourselves the timeless eternal. But the Orthodox Liturgy expresses what the Mass really is in a way which the modern West cannot attain to. We must keep our own methods no doubt, but we may still learn the Eastern lesson. That unhurried dignity, that obvious sense of the uniqueness of this one occasion, that awe in the presence of the *Mysterium Tremendum*, is the true attitude of the creature before his Creator, of the redeemed before his Liberator, of the Spirit-bearing Church realizing its own character. When along our own Western and even Anglican paths we have attained to that, then at last we shall be in a position to make what we do so love to talk about, our contribution to Christendom.

HOLIDAY IMPRESSIONS IN THE NEAR EAST.

By Canon Douglas.

THE *Church Times* is read by most readers of the *Christian East*. So that commonsense, to say nothing of modesty, forbids my cumbering the latter with a repetition of what the sympathetic editor of the former has already published[1] about the little motor trip on which my cousin, Dr. A. R. J. Douglas, of Rangoon, who is a distinguished tropical physician and public servant, took me through Czecho-Slovakia, Poland, Roumania, and Jugo-Slavia last May and June.

[1] *sc.* "A Motor Trip in the Orthodox East" in the issues of the *Church Times*, Aug. 17, 24, 30, Sept. 7, 14.

None the less, though this article may be judged redundant—it has been written at my co-editor's representation—without doubt its adverse criticism will be mitigated on account of its illustration by the autographed photograph of Queen Marie of Roumania.

As I have said, our trip was undertaken as a holiday; and a holiday, in the proper, pleasurable and recreational sense of the term, it was. We took no chauffeur, and the carts of the countries being long troughs of planks roughly knocked together and exuding nails—the several governments owe it to civilization to put a huge tax on their import—at every jolt, we had plenty of jacking up. Also, except in the half-dozen cities where the gratification of my particular wish for personal contacts kept us a bit, we dodged the meretricious comforts and noxious French cookery of tourists' hotels and dossing in little inns fed on the simplest food of the countries. In result we tightened our muscles, got rid of adipose deposit, and came home bursting with good health.

Moreover, since at the detection of a clerical collar all the world over, the mind of the " ordinary man " shifts and its shutters click, we willed to mix as ordinary strangers among the ordinary village folk and wayfarers, in order not—for that would need many years and not a few weeks—to acquire the atmosphere of Orthodox life *au naturel*, but to get a whiff of it. In that we were more successful, I think, than in any of our foregoing visits to the Near East, so that not only did our holiday—it worked out as cheap as if we had used rail and tourists' hotels—beat a *tour de luxe* for healthful, delightful enjoyment, but as the ideal holiday should be, it was profitable for its instruction.

I have dwelt upon this because one of the first needs of our movement is that Anglicans should familiarize themselves with Orthodox countries, and because, though our circuit was unusual, except for our run through the rough, desolate mountains of Bosnia and Herzegovina, any motoring well-wishers of A. & E.C.A. would find it pleasant and easy to take their holiday in like manner.

Of the impressions which we formed, the greater number are of the category of *imponderabilia*. Of those which can be precised, the following may interest the readers of the *Christian East*.

I. The Orthodox Church is very much alive.

Of course, it is not a live Church in the sense in which one who judges the life of a Church in terms of Copec, would use the word. Indeed, the intense, practical type of Liberal Christian who writes it off categorically as a dead church,[1] is easily explicable. Not only does its mysticism offend against his conventions in regard to what Christianity is, but it presents none of the criteria which he presumes

[1] See for example the amazingly sweeping and self-satisfied condemnations of the Orthodox Church in Dr. Spinka's *The Church and the Russian Revolution* and Mrs. D. F. Buxton's *The Challenge of Bolshevism*. Neither have more than a few days' knowledge of the country of which they write.

to be indispensable to a live Church. He indicts it because it cannot present statistics of millions of dollars spent in Missions and philanthropic service. It holds no conferences of experts in practical Christianity. It is not engaged in campaigns for social betterment and moral progress. It has not covered its lands with a network of co-ordinated and efficient institutions and societies, educational, recreational or the like, which exist to do just what the State cannot do. Its voice is heard nowhere, as we predicate that the voice of the soul of the nation should be heard, urging and compelling the State to Peace, Prohibition and so forth.

The truth is that Anglo-Saxon Christianity has become so conscious of the Social Mission of the Church as the instrument by which the secular life of mankind is to be permeated with the principles of Christianity that it is intolerant of any Christianity which is not equally conscious of that mission. " Service " has become its acid test of everything and anything Christian, and it is in blinkers to the life of any Church which does not preach the rendering of Service as the alpha and omega of the Gospel, and in which the organization of Service is not a prime activity.

The platitudes of to-day are generally the contested gospels of yesterday. In fact, our grandfathers saw little but the individualist obverse of the Gospel, and ignored the corporate reverse. For them personal salvation was the one thing needful. They did not trouble about the salvation of society. There are those of us who think that the present almost exclusive emphasis of the latter needs to be corrected by a reassertion of the former.

Be that how it may, just as the Orthodox World has never known a scholastic period or a Reformation, so it has not passed through conditions which have developed our modern up-to-date Christian worker. To the Orthodox in the lump the Church remains what it was to our own forefathers, *i.e.*, very little of a great instrument for the betterment of others and for the evolution of a new world, and very much the organism which supplies vitamins alike for the life of their nation and for their own spiritual lives. To them it is a part of the Divine Order of the World as they know it. It is the Great Society in which they and theirs have touch with Christ and the supernatural. In theory they are aware that its purpose is to supply the dynamic of a new creation. But actually that conception is not yet realized in their practical life.

That it could not be otherwise with them will be perceived at once when it is reflected that until quite recent years great portions of the Orthodox Church were shut down, and that some of its vital nerve centres are still shut down, in an iron-clamped under-dog helotage to the Turk that precluded all movement and progress in them and deprived them of the stimulus of contact with the Western World.

The rapidity almost beyond credence of the great and healthy

change in the outlook of Western Christian mentality which is making Christianity an efficient social leaven and has made all the Churches aggressive for the Kingdom of God in earth, has been and is an evidence of the operation of the Holy Spirit. The preparation for it, however, was going on under the greatest discouragements for many decades. The Orthodox have had no such preparation.

Further, the inherited Orthodox mental complex is contrasted, as has often been pointed out, not only with the mental complexes of the respective Reformed Liberal Christianities of the West, but with those of the Latin West. That contrast has often been exaggerated, and is superficial rather than fundamental. It is a matter of acquired heredity and environment, and the dictum, East is East and West is West, I am convinced, is nonsense here. But it exists.

One has only to travel freely among them to perceive that the Orthodox races are appropriating the gains of Western progress quickly and eagerly in their secular life. In doing so they are assimilating themselves to the West. But they are not doing so blindly. Very soon, so far as the past goes, they will have little to learn, and they will be no laggard portion of the general civilization, which is certainly becoming more and more of a world-wide *bloc*. But they will not copy, Chinese fashion, the patches or the patterns of the garments which they adopt. They will change them inside and out to suit themselves. Their appropriation of Western ideas, methods, systems, ideals and so on will be evolutionary, not blindfold. Their assimilation will be selective and not an identification. They will soon be giving largely as well as taking. Action and reaction between East and West will be equal and sometimes opposite.

Exactly the same is true in regard to their religious life.

Their assimilation of things Western has already begun, and its process is very rapid. In due time and in their own way will appropriate all that they need of them and teach us a lesson in return.

It is thus that as things are, the hustling Quaker of the American type comes with as great a shock upon the Orthodox, and especially upon the Slav who—not that he alone in Christendom possesses the quality of mysticism, but that his circumstances have led to his developing it more than anyone else—lives by a tradition of mysticism, as he receives when he comes upon them.

They are accustomed to the principle that a good tree must bring forth good fruit, and are not in the least inclined to take Service as the test of the Faith being good. Live by and in your Religion and love it, they say, and all must be well.

The Westerners who come to their lands seem to them to say the exact opposite : If the fruits be good, the tree must be good. Don't worry about what your Religion is. Serve God by serving men and your Religion must be right.

The misunderstanding is complete. They want the Y.M.C.A., the relief workers, and so on, but they collide with them, see only

one side of the case, and give them the impression that they are all wrong when they are sure that they are all right.

They are eager to accept their practical help and even leadership, but they reject their theories.

It is true, therefore, that while the Orthodox Church is very much alive, it is alive in its own way and not in ours.

Of that we found unmistakeable evidence in those hundred and one little things which when one is a recognized visitor in the towns, one has no possibility even of observing and still more of appraising.

The practical hold of the Orthodox Religion upon its people is very powerful. It shapes and controls their lives and thoughts, and is the atmosphere of their secular life. The ordinary chit-chat with the ordinary man and the chance word dropped here and there all along our devious route from the time that we entered Roumania at Czernovitz until we left Jugo-Slavia at Marburg demonstrated that. That does not mean that the Orthodox are great churchgoers. But then, if any nation was ever great at churchgoing, none is great thereat nowadays. Years ago, I remember Charles Bradlaugh saying that his fellow secularist Holyoake had told him that atheistical propaganda was not only ineffective but superfluous. The amenities of modern life were becoming so ample that the ordinary man would find too many counterattractions to give time to Religion. Undoubtedly even in the backwaters of the Near East, the people no longer have to choose between lounging about of a Sunday and churchgoing. The motor bus, for example, plugs away everywhere, and a Lord's Day visit to a city or to another village has its pull. But I venture to question whether, in spite of all the allurements which secularize Sunday, the Roumanian and Jugo-Slav is less of a churchgoer than fifty years ago. In the age of Turkish tyranny, churchgoing in the Balkans was at a discount—not because it was unattractive but because at times it was a bit dangerous. Under the Sultans the Christian had reason to be unostentatious of his Religion. As witness the fact that from Frankfurt until we got into that part of Roumania which was once Turkish, wayside shrines were to be found at either end and in the centre of every village, but that where the Turk had ruled they stopped.

None the less, we found the churchgoing in those countries both on Sunday and on weekday feasts very comparable to that even in Catholic Germany, where—*e.g.*, in the Dom at Cologne I had about 40 fellow worshippers, mostly working folk, at 5.30 a.m. on an ordinary Thursday—it seemed at its best. Protestant Germany is much below the Catholic and Orthodox lands which we visited in the matter. But the latter were all of a piece. Everywhere there is a steady, convinced and devoted band eagerly making sacrifices in order to fulfil their duty of worship and hardly knowing them to be sacrifices. Its numbers vary from district to district, as well as from land to land. Probably it represents about 30 per cent. of the

available population—a figure which, if the circumstances be considered, is destructive of pessimism. In the Orthodox countries it may be a few digits per cent. less than in the Roman Catholic. But in both it is a very lively nucleus, and is organically part of the whole lump, which though not churchgoing, is of the Church, and to which its religion, however much honoured in the breach, is an accepted and dominant category of life and of thought.

In instance, at Ploshtina, a tiny village in the rolling hills of the spurs of the Carpathians, between out-of-the-way Curtea d'Arges and out-of-the-way Turgu Juliu, and 30 miles from each, where, as the road told us painfully, hardly a motor ever goes, we popped into the village school. It was primitive beyond words, a poor building with a single half-starved dominie in charge of eighty children, boys and girls, and practically no equipment. But they were all intensely keen on the Church, and indubitably that little school is an elevating influence.

To say nothing of an American Protestant critic, any of our Welfare Workers would be horrified at it altogether. But why blame the Church? Consider the poverty of Roumania, the fact that its laws allow children over 10 to go to a full day's work, and so on. Roumania and Jugo-Slavia are just emerging from conditions which we never knew. They are progressing amazingly. For our part, we were surprised to find things so good as they were.

It is the same all round. In moral uplifting, in public enterprise, in philanthropic undertaking and so on, it is the Church which inspires the people—not in our way but in its own way. The criticisms which the swift Protestant traveller levels at it, should be levelled not at it but at the nations which belong to it. No Church can be far ahead of its people, and *mutatis mutandis* the Orthodox Church is as much a progressive force in Roumania and Jugo-Slavia as is Liberal Evangelical Christianity in Great Britain, or, I imagine, in U.S.A.

II. The Orthodox Church is entering upon a great transition.

The hold of the Orthodox Church is very strong upon its people just because they live in its Faith, and because its Religion is in the atmosphere of their secular lives.

Their world, however, is changing very rapidly. Since the War they have stepped as it were out of the middle ages into modern Europe. The rapid supersession of national costume by European clothing, the appearance everywhere of motors, cinemas, wireless and the like, are symbolic of a great transition which affects every category of their lives.

Will they slough off their Religion? We could see no indication in Roumania or Jugo-Slavia of the possibility of their doing so In Bukharest, Belgrad and other towns, as everyone knows, a largish section of the *intelligentsia* boasts itself Freethinking, but that section

has always been there It came into being rather because to imitate everything French being fashionable, the profession of unbelief of a French pattern went along with the French *cultus*, and was assumed as a mark of superiority. In spite of the present vigour of French political ascendancy, French intellectual influence in the Near East has long been on the wane, and the sceptical pose is certainly on the decrease among the Roumanian and Serbian *intelligentsia*.

That (though so far it has had little spread), as elsewhere throughout Europe that type of social and economic discontent which has produced the Marxian War against Religion will infect a section of the people with a political atheism is to be expected.

But the far greater bulk not only of the peasantry but also of the *intelligentsia* are likely to be affected neither by the distinctive process of negative scepticism nor by direct quasi-political revolutionary atheistic propaganda.

Humanly speaking, nothing is less to be forecasted than that the Orthodox Church will become inconsistent as to its formula of maintaining the "Faith and Practice of the Ancient Church without addition, diminution, or alteration."

None the less, in view of the present sudden leap of the Orthodox World from mediævalism into the æon of modern scientific Europe, the need for a restatement of Orthodox *theologoumena* and a general readjustment of Orthodox thought and practice goes without saying. Their leaders are well aware of the former necessity, and their ordinary folk will insensibly work out the latter. But form and content will remain the same.

It is in these processes that Anglo-Saxon Christianity can be of help or hindrance to them. Within the memory of us middle-aged men, we ourselves have known the growing pains of the Higher Criticism and of the restatements by which our thinkers have in a measure at least obviated the clash of accepted scientific discovery with the traditions of Revelation. We are thus evolving an evolutionary method that will carry us through the transitions to which in the Divine Providence human discovery and progress may invite us. So that, holding fast to the Revelation once and for all given in Christ as the necessary and only fruitful principle of all religious evolution, and replacing that which is old and ready to vanish away by that which, according to the need of the day, is the organic output of that Revelation itself, we may hope to advance by new stages of evolution towards the perfection of the fullness of the Eternal Purpose.

That in their own way the Orthodox are beginning to do this for themselves is plain to anyone who, for example, studies the excerpts from conservative theologians such as Androutsos and Dyovouniotes given by Dr. Gavin in his admirable *Greek Orthodox Thought*.

That we can serve them in the task with sympathy and patient encouragement is plain enough. But it is equally plain that any endeavour of ours to stir them into forcing their pace or to dictate

the line which they should take, will be a great disservice to them, and productive only of disaster. There is no sense, for example, in being indignant, as some were indignant with them at Lausanne, for making a categoric Declaration that they cannot and will not depart from their platform of Faith as precised and held traditionally in the age of the Seven Œcumenical Councils. The demand that they should do so can only stultify the progressives among them and make their task of restatement more difficult. It is the same in regard to the giving moral or other support to the few of them who are inclined to break away from the general consensus of the Orthodox World. Even if they do not enter into schism those so affected will be an isolated and negligible factor, and the reaction will drive the Orthodox as a whole back into themselves.

Our business is to subserve the Orthodox in their own evolution. The one great injury which we can do to them is to affect the superior and to interfere with them for their own good.

III. The Orthodox are eager to adopt Western methods in altruistic work

That which has been said above, receives apt illustration from the present happy relations between the Orthodox authorities and the great philanthropic Christian agencies which are at work in their countries, and are staffed and financed very largely from America, and of which splendid results of their labours are beyond words. The Near Eastern Relief literally saved the lives of millions of Greek and Armenian refugees from the Kemalist terror in Turkey. It fed, housed, equipped, educated, and cared for them. The Y.M.C.A. has spread a net of educational and recreational institutions all over the Near East. And so on.

Such organizations have supplied a great need which the Orthodox could not have supplied for themselves, and their trained workers have rendered them the greatest service. But some few years back the latter, if not hostile to Orthodoxy, were openly critical of it. Thus when I was in Bukharest in 1923, the Y.M.C.A. workers were reputed to be scornful of Orthodox worship, and to be proselytizing the young folk who came under their influence. A well known British Mission to the Jews was said to be housing the schism which an Orthodox priest was engaged in forming. And so on. In consequence, the authorities of the Roumanian Church were cold towards those institutions, and inclined to refuse to countenance even such offshoots of them as Scouts and Guides. Indeed, if it had not been for the active interposition of the then Bishop of Gibraltar—now the Bishop of Guildford—an open breach might have ensued which would have confined the influence and sphere of the Y.M.C.A., etc., only to the non-Orthodox and to the relatively few Orthodox who might have been attracted to avail themselves of their great advantages at the cost of disloyalty to Orthodox principles.

Thanks to the wisdom of the Y.M.C.A. authorities, and especially to that of Dr. Mott, and to the goodwill of the Orthodox, of whom representatives from all the Churches took part in the discussion, a *concordat* was reached at Sofia this summer that :

1. While recognizing the independence and autonomy of the Y.M.C.A. it is understood that in predominantly Orthodox countries the work of the Y.M.C.A. should be conducted in harmony with the principles of the Orthodox Church and in consultation with its leaders.

2. To ensure this close accord and co-operation in the work of the Y.M.C.A. especially in its spiritual activity, there should be on its principal administrative Committee specially qualified men, nominated and elected by the members of the Association, known to be acceptable to the leaders of the Orthodox Church. In connection with the choice of the secretaries of the Y.M.C.A. the leaders of the Church would be consulted.

3. It is of vital importance to organize Orthodox groups and brotherhoods for the purpose of deepening the spiritual life. In the case of groups not yet ready for definite religious or confessional work, special methods should be devised, calculated to influence members of the groups to become loyal and active members of the Church. It is understood that members of other Communions are free to form similar groups. All these groups would be organic parts of one Y.M.C.A. organization and, therefore, would avoid any policy opposed to each other.

4. Orthodox groups are open to non-orthodox young men who are interested in Orthodoxy ; likewise non-orthodox groups are open to Orthodox young men who are interested in the subjects with which they deal.

5. All proselytizing in connection with any of the groups or other activities of the Y.M.C.A. should be discouraged and condemned.

6. In Orthodox groups, the interpretation of the Bible should be carried on in full harmony with Orthodox doctrines, and it is recommended that such work should not confine itself solely to the ethical teaching and application of the Scriptures, excluding dogmatic and doctrinal problems and Church Tradition. Non-Orthodox groups have similar freedom to follow lines acceptable to them.

7. The general activities of the Y.M.C.A.—educational, physical, social, as well as its general apologetic work—are open to the participation of all without confessional discrimination.

The will to mutual understanding of which that agreement is typical, has already produced a marked change in the attitude of the Orthodox towards the Y.M.C.A. and similar agencies. Not that the Orthodox were suspicious of it everywhere, or that Y.M.C.A. workers were uniformly prejudiced against Orthodoxy. Thus in Greece the preliminary troubles were over long ago, and almost from the beginning the right outlook prevailed. But that there was need of an *éclaircissement* is indisputable, and we were delighted to hear

from the Patriarch Miron Cristea that his relations with the Y.M.C.A. now left nothing to be desired.

The Patriarch himself, who is a man of very high culture and modern outlook, is undoubtedly one of the great assets of the Roumanian Church, and is fully alive to the advantages which the adoption of modern methods of institutional organization will bring his people. Since my last visit to Bukharest, the Roumanian Church had been declared a Patriarchate, and he had also become one of the three regents of the Nation under the will of the late King Ferdinand. None the less, he found time to welcome us with the greatest personal kindness, and also invited us to attend a session of the Holy Synod of Roumania *in plenum* in the Hall of St. Anthimos, at which he bade me give a short address on the relations of the Anglican and Orthodox Church.

IV. Her Majesty the Queen Dowager of Roumania.

During our little tour we had the good fortune to come in contact with many personages of great distinction in the different countries which we visited. But none of our impressions is so vivid as that of the widowed Queen Marie of Roumania. Her Majesty is still in the glory of her great beauty, and is radiant with an extraordinary and exquisite charm, the peculiar and elusive quality of which is only faintly reproduced in the fascinating photograph which accompanies this article. In the past fourteen years she has faced a world of trouble, and has faced it with a resilient courage which has left her not wearied and egocentric but full of benevolent vigour and dynamic active sympathy. An English Princess, grand-daughter of Queen Victoria, and the daughter of that sailor Duke of Edinburgh of ours, who inherited the Grand Duchy of Saxe Coburg, she became the idolized girl bride of the Crown Prince Ferdinand of Roumania thirty years ago, and gave herself wholly to the country of her adoption. Up to the period of the Great War, her life seemed to be cloudless. A happy mother and wife, an adored and adorable princess, with everyone for her friend and admirer, she filled a great place not only in the life of Roumania but in Europe. Then catastrophe after catastrophe came upon her. The death of her father-in-law, King Carol, in 1915, called her to share the Roumanian Throne, and Roumania entered the War on the Allies' side. Mackensen and the German armies overran and plundered her country, and for three years, while the Roumanian cause seemed lost, she took the fullest part in the almost desperate anxieties and distress which fell upon the King and her people. When Peace came, the years of happiness which all who knew her hoped would be the reward of her indomitable devotion, were denied her, and in the past ten years she has endured personal bereavement and trial such as fall to few of us. There are few who would not have been broken by such tests. As it is Queen Marie is not only supremely beautiful and possessed of the indefinable

GROUP OF ELEVENTH OLD CATHOLIC CONGRESS, HELD AT UTRECHT
MONDAY, AUGUST 13TH TO THURSDAY, AUGUST 16TH, 1928

(1) Archbishop Kenninck of Utrecht (2) Bishop of Haarlem
(3) Bishop Kury of Switzerland (4) Bishop of Deventer-Middelburg
(5) Canon L. N. Prachtl

charm of her bright and brilliant personality, but she is compelling by her insight into men and things and by the influence of her sympathy.

Eager for the good of Roumania and her people, she understands just what is needed to be done, and can be done, to help them in their progress, and does it in the smaller as well as in the bigger things. It is greatly through her influence that many of the difficulties of which mention has been made here have been overcome. Thus it was at her instance that her youngest daughter, the Princess Ileana, who is her apt pupil, undertook the headship of the Girl Guides of Roumania, and has solved the knotty problem of their relationship to the Orthodox Church.

The late King was a Roman Catholic, and her children have been brought up as Orthodox, but her Majesty remains an Anglican, and is a frequent communicant at the British Church at Bukharest. None the less, such is her affection for the Orthodox Church, and so great is the love of the Roumanian people for her, that, with the Holy Synod's concurrence, and by an unprecedented act of Economy, the Patriarch has acceded to her wish that from time to time she should receive the Blessed Sacrament at his hands.

THE PLACE OF THE OLD CATHOLICS IN THE WORK OF UNITY.

By C. B. Moss.

THE Old Catholic churches are seven small autocephalous churches in communion with the ancient see of Utrecht, which was founded by St. Willibrord in 697, and was excommunicated by Rome early in the eighteenth century. Their separate position is the result of three movements in different periods and countries; the struggle between the See of Utrecht and the Jesuits; the revolt in Germany and other countries against the Vatican Council; later "Los von Rom" movements in South-Eastern Europe and in America.

The Old Catholic movement has always received much sympathy both from Orthodox and from Anglican authorities. The Œcumenical Patriarch Joachim II. sent his last message to his Anglican friends not to forget the Old Catholics: and successive Lambeth Conferences, ever since 1878, have offered special privileges to Old Catholics deprived of the ministry of their own clergy.

The International Congress of the Old Catholic Churches meets about every three years. The Bishops meet in private, and decide questions affecting the whole Communion: the clergy and laity, with visitors from other communions, meet in public. It is like a

Lambeth Conference and a Church Congress combined. Last summer the Congress was held at Utrecht, the mother-city of the Old Catholic Churches. At the Pontifical High Mass in St. Gertrude's Cathedral, with which the Congress opened, the Archbishop and his assistants wore fifteenth-century vestments which have survived in the Church of Utrecht from the age of Thomas a Kempis and Erasmus. A visit was paid by the members of the Congress to the tomb of Van Espen, the great canonist and ardent defender of the rights of the See of Utrecht, at Amersfoort, and to the theological seminary in that city, now two centuries old. A series of tableaux was given in the theatre, illustrating the history of the See of Utrecht from the mission of St. Willibrord, of whom the present Archbishop, Mgr. Francis Kenninck, is the canonical successor, to modern times. The visitors to this Congress included priests representing the Greek, Bulgarian, English, and American Churches.

The Old Catholics, like the Orthodox churches, accept the Seven Councils and the Seven Sacraments, but not the Papal Supremacy or the "Filioque" clause. They resemble the Anglican churches in being modern and critical, and in certain points of discipline: *e.g.*, the clergy of all orders are permitted to marry after ordination. It is natural that Utrecht should be regarded as a bridge between Constantinople and Canterbury, with each of which it has points of contact. And yet this is not quite the real place of the Old Catholic churches in the work of unity.

It is clear that the dogmatic basis of the re-united Church of the future must be Orthodox, for it is fantastic to suppose that the dogmatic basis of Orthodoxy can be changed, though it may be explained. But its Eastern forms are not of universal obligation. St. Cyprian and St. Augustine are Orthodox saints as well as St. Athanasius and St. Basil. If Orthodoxy were opposed to the Latin element in Christianity as such, it would have no claim to be a universal religion.

We Anglicans are often told that we are "Western." In a sense, of course, we are. But the phrase is a misleading half-truth. It is like saying that Englishmen are Teutons, or that the United States is of English origin. The English Church is, of course, of Latin origin (though we must not forget the important work of the Greek Archbishop Theodore), but she has developed a character of her own. The characteristic Anglican theologians, such as Hooker and Butler, Westcott and Moberly, belong to a different world from the great stream of Latin theology which extends from Tertullian to Cardinal Mercier. And what is true of the theologians is still more true of the laity. The idea of a fundamental division of the world into "Eastern" and "Western" (which means Greek and Latin), which befogs the mind of the man trained in early church history, does not exist for the ordinary Englishman. He knows that in many ways the Mediterranean peoples are more like one another than he is like any

of them. The re-union between Constantinople and Canterbury for which we work and pray is not a re-union of "East" and "West." Anglicans are not non-Papal Latins. We represent a third development of Catholic Christianity, and are as different from Latins (apart altogether from Protestant infiltration) as Latins are from "Easterns."

But though we are not non-Papal Latins, that is just what the Old Catholics are. Though not Latins in speech (for the Old Catholic movement never took root in France, Italy, or the Peninsula), they are Latins in rite, in theology, in canon law. Few and weak though they are, they are the heirs of a great tradition, the tradition of opposition within Latin Christendom to the Papal claims, of Gerson and Bossuet, Pascal and Van Espen, Hebronius and Strossmayer. Gallicanism, indeed, was doomed, once it had consented, at that ill-omened Council of Constance, stained for ever by the broken safe-conduct of John Huss, to elect the new Pope before proceeding to the reform of the Church. For the struggle between the Pope, who is always there, and the Council, which can only meet occasionally, could end in but one way: and the triumph of Martin V. led inevitably to the Vatican Decrees of Pius IX. There was only one real alternative to Ultramontanism, the autocephaly of national churches: which Gallicanism never ventured to demand, but which the Anglican and Old Catholic churches have won, at the cost, it is true, of schism and many other evils.

So we look to the Old Catholic churches to represent, in the greater Orthodox Church of the future, that Latin element which neither Constantinople nor Canterbury can supply. And therefore it is of the utmost importance that there should be no interference with their independence, or disturbance, even unconscious, of their Latin traditions, from either the Anglican or from the Eastern side.

But there is another service to Christendom which the Old Catholics may possibly be able to perform hereafter. If their traditions are Latin, the speech of most of them is German or Dutch. They may be able to interpret the Orthodox Faith to the Teutonic nations of the Continent. The famous correspondence between Leibniz and Bossuet with a view to re-union broke down because Leibniz discovered, to his dismay, that even the Gallican Bossuet would not listen to his proposal to go behind the Council of Trent. "Protestants," he writes, "as well as all those who really love the honour of God and the welfare of the Church, are bound to reject such a council for ever: if it was regarded as Œcumenical we could no longer trust in Œcumenical Councils nor in the stable tradition of antiquity. There could be no greater rashness and folly than to utter an anathema against the whole ancient Church, arising as it does from a mere hatred of the Protestants, without reason or necessity." These are the words of the man who was ready to concede more to Rome than any other Protestant leader since the Reformation.

Now the Old Catholics have done what Bossuet would not do: they have gone behind Trent. Therefore, should any successor to Leibniz arise among the Lutherans in our day, the Old Catholics are the natural bridge by which he might seek union, not, indeed, with Rome, but with Constantinople.

As we look to the Old Catholics to supply the Latin element in the Orthodox Church of the future, so we also look to them to interpret the Orthodox Faith to Germany, Holland and Scandinavia.

For Orthodoxy is not necessarily Greek or Slavonic, any more than Anglicanism is necessarily English or American. We look forward to a time, perhaps not very remote, when Orthodox doctrine (though not necessarily Byzantine ritual, beautiful and splendid though it is) shall be spread throughout both the English-speaking and the German-speaking world, as the basis of a greater Orthodox Church, no longer merely "Eastern," but "Northern," as well; when the children of Theodore, Willibrord, and Boniface, shall be perfected together with those of Athanasius and Chrysostom, Cyril and Methodius, "in the same mind and in the same judgment" (I Cor., i, 10.)

PENANCE.

(The substance of an article in *Glasnik*, October, 1928, by MILOSH PARENTA. Translated by L. PATTERSON, D.D.)

IN the sacrament of Holy Baptism man is cleansed from the sin inherited from our first parents, and sacramentally disposed to a new religious and moral life. Supernatural health lies in the reception of supernatural powers, and specially of the sacrament of Holy Communion, and afterwards in living according to the religious and moral principles of Christ.

In the same way the sacrament of Holy Penance is a supernatural remedy, in which man receives supernatural medicines which purify him from all sins, into which he may have fallen.

The supernatural medicines which, in the sacrament of Penance, flow into human nature, act only in so far as the penitent's nature is capable of assimilating and absorbing them into itself.

The blessed medicines of Penance do not cleanse from sin nor impart innocence merely by the penitential confession of sin, but a sincere and deep repentance of the soul is combined with that confession and a firm resolution to renounce as far as possible the sins committed, and to practise virtue.

The importance of the sacrament of Penance lies in the penitent's internal disposition. Therefore it is not sufficient to fulfil mechanically all the external prescriptions, but it is also necessary to perform

all the psychological operations, by which sincere and deep repentance can be evoked in the souls of the sinners, and a firm resolution for a new life according to Christian principles and in the spirit of Christ.

[*The writer goes on to deplore the many and grave defects which he alleges in the administration of Penance, referring especially to the risk of perfunctoriness and formalism in the questions and answers by means of which the confession is made, and to the many cases of general confession "which practically abolish the sacrament."*]

The value of the sacrament is seen in that :

1. It fosters a growing respect for the Church and the priest in the eyes of the people.

2. It strengthens the penitent in preliminary consideration of his religious condition so that he is prepared sufficiently for the reception of the healing grace of Penance.

3. It exercises a gracious healing power and confirms the penitent in the practice of virtue. Only penance can eradicate sinful inclinations, habits, and passions, and free men from guilt on account of past sins and restore them to purity and innocence.

It goes without saying that the priest has to administer the sacrament in such a manner as its holiness and dignity demand. He must take care that it is not performed mechanically, without spirit and life, but with the greatest seriousness and reverence, which is associated with the passion of the Son of God.

The priest must prepare the penitents by some instructions, in which he will explain the essence and meaning of Penance and Communion, and show how they must approach these sacraments and receive them. First of all, he will teach them about God's commandments and prohibitions, and then about sin and virtue in general. After this he will explain to them the Ten Commandments, the Beatitudes and the precepts of the Church.

The essence of Penance consists in the following acts : examination of conscience, repentance, intention of amendment, confession of sins, the blessing of the priest and absolution of sins, the healing of the soul by acts of Penance.

These facts are best visualized with the help of our Lord's parable of the Prodigal Son.

Teaching about self-examination must consider the manner in which the penitents will think about themselves and their sins, and be convinced of their sinfulness. The course of self-examination may follow the order of the Ten Commandments.

Explanation must be given of the need of the recognition of one's sinfulness before God and confession of one's sins to the priest, as God's representative. The qualities of a good confession will be described and the method of confession will be indicated. It will be said that the confession must be open, sincere, and full.

It is necessary to inform the penitents of the seal of secrecy, which

binds the priest as regards all that he hears in the sacrament of Penance.

The content and force of the blessing and prayer must be explained, with which the penitent is absolved and cleansed from past sins.

The meaning of acts of Penance must be made clear, as spiritual medicines which the Church prescribes to heal the penitents from sinful weaknesses and to preserve them from relapses.

The method must be pointed out to the penitents, by which they will approach the Sacrament and how they must behave before and after its reception.

The penitents themselves must be prepared for a worthy reception of the Sacrament. This may be called a spiritual "sifting." It consists, in the first place, in bodily fasting and spiritual abstinence. They will question their consciences about the sins which they have committed.

Before the confession the form of prayer may be read to all those assembled and a general short instruction given about the meaning of the Sacrament, the duty of sincere confession, and the sinfulness of concealing sins committed.

The priest's questioning in confession ought not to be a mere formality, but must lead to a really clear presentiment of the condition of the penitent's conscience, that he may be able to prescribe the most opportune remedy. Therefore great tenderness is demanded from the priest and a sincere striving for the eternal salvation and temporal welfare of the penitent. For the same reason the priest must devote sufficient time to each penitent. There must not appear in his face or words the slightest trace of moroseness, boredom, irritation, impatience, anger at the penitent's sins or lack of intelligence. The questions which the priest will put to the penitents must be adapted to their condition, age, class, degree of education, their different needs and personal peculiarities. In general, it may be said that it is always better to put a positive question about the fulfilment of various religious and moral duties than negative questions about sins against them. The order of questions may follow the order of the Ten Commandments, the Beatitudes, and, possibly, the precepts of the Church. The questions themselves must be so expressed that a sincere and full confession will be called forth from the penitent. Teachings and admonitions which the priest will subjoin to the answers of the penitents must be short, and suited to the penitent's need and personal peculiarities.

It is necessary to lead the penitent to repent sincerely of his past sins, and to make willingly a definite promise that he will no more fall into the sins confessed, but will, if possible, renounce the evil done, and fulfil from the heart the acts of penance enjoined by the priest.

Finally, the worthy administration of the Sacrament of Penance is bound to rejuvenate the religious and moral condition of human society.

A. AND E.C.A. NOTES.

Bishop Bury's Sermon at the Requiem.

On Monday, November 26th, a High Mass of Requiem was sung at St. Matthew's Church, Westminster, for the Orthodox President of the Association and other Departed Members. The Bishop of London as the Anglican President of the Association was represented by Dr. Bury, Assistant Bishop of London and formerly of Northern and Central Europe. The Metropolitan of Thyatira, the Rev. Fr. Behr, and the Archimandrite Nikolai were present in choir, and there was a good attendance of English and Russian members and friends of the Association. The catafalque at the chancel steps was surmounted by an Eastern Orthodox mitre. The service, followed by the Absolutions, was beautifully sung to Croft's setting, and the dominant thought in the minds of those present was echoed in the inspiring sermon which Bishop Bury preached. The Bishop's sermon was as follows :—

" Our thoughts are with the Russian Church this morning, although we are remembering before God other members of our Association than its Russian members.

" The last Service, which comes back to me this morning with great associations, that I shared with Russian worshippers, was also a Requiem, in the beautiful Cathedral in Riga, with Archbishop John, a pupil of the Patriarch Tikhon. Being Saturday night it was the preliminary service only, for the Requiem which was given in all its fullness next day was the Liturgy for all those who had served Russia in previous years in the ranks of philosophy and the higher culture and learning. I was not able to be present. We were having our own at the beautiful Church of St. Andrew on the shore, but that did not prevent the Archbishop and his two Archpriests from joining our Liturgy just as the sermon came to an end.

" But, my brethren, though our vestments are black, my message this morning shall have no tinge of sadness, please God, about it. How can we be sad when we think of those who have passed on into the other life, who have gained the ' Incorruptible crown,' even though it has been a crown of martyrdom ? They have finished their course, they have fought the fight, they have kept the faith, and entered into the ' fullness of joy.' Let us think this morning, even in these dark and difficult days for Russia, how much we have to thank God for, owing to their particular lead. Agathangel, unfortunately, I knew not, but the Patriarch Tikhon I knew and loved and venerated. I shared the Liturgy with him the last time I was in Moscow, and, my brethren, it seems to some of us to-day that he, though dead, yet speaks, for he gave to Russia (and in time it will be given to all Christendom), in the darkest days, perhaps

the most perplexing days, of Russian calamities, a real spiritual lead.

"That is what we are all wanting just now—a true spiritual lead—not expedients, not messages for the times only, but a real lead, taking us into the deeper things of the Spirit.

"I refer to the time when the Soviet officials were pillaging all the Sacristies and seizing the beautiful robes studded with gems, the sacred vessels, and the richly ornamented copies of the Gospels, and when they were all wondering what was their duty, laity and clergy alike, whether there should be resistance, it was then the Patriarch gave them that glorious lead that will never be forgotten.

"'My children,' he said, 'they may lay their hands upon our treasures, but after all, they are but earthly treasures. Rust and moth can corrupt them, thieves can break through, as now, and steal them. Let us at this time concentrate upon our spiritual treasures, our faith and hope and love and courage and obedience. No rust or moth can corrupt them, no thieves can break through and steal them.'

"The echo of that glorious lead will never pass away. Is it too much to hope, certainly it is not too much, I think, to pray, that from the Chair of St. Augustine, from the new Lambeth, if I may put it in that way, we may get in the most difficult days that our branch of the Catholic Church has ever had for at least three hundred years, an unflinching, unswerving, loyal, deeply spiritual lead, and that alone, and at all costs? That is what I recall—and thank God for it—that Russia in her very dark hour had that unswerving and never-flagging deeply spiritual lead.

"There is nothing in this world to be compared with spiritual leadership. Is that all that we have to thank God for this morning as we think of Russia? I think not. We are now in a state—I need not remind this congregation, we all know it only too well—we are now in a state of transition. Old ties between nations are being broken up, and new ties, let us hope, formed. So much is going into the melting pot. We are looking forward to something that may perhaps be realized in the fellowship of nations—I don't use the word 'league'—in the fellowship of nations, and surely some of us are wondering what we are going to contribute to that coming fellowship if it please God to give it to us.

"I am in no uncertainty as to what the Russian Church is going to give. To that beautiful state, that social ideal to which we hope to bring the 'glory and the honour of the nations,' Russia will bring her own particular experience, her own particular view of the Christian life and the Christian religion, which, I need hardly remind many of you to-day, for you must have realized that, is purely mystical. That is the special experience and view of the Holy and Eastern Orthodox Church, the close consciousness of and contact with the spiritual.

"The Russian branch of the Church is as yet wanting on the ethical side. There is much to learn, or we should never have had experiences such as we have had in the last ten years, but there is no doubt whatever, my brethren, of the spiritual side in all true Russian worship. There is always the consciousness beyond all words, of the dominating Presence of the Lord Himself. The walls almost become transparent, and we see through! The other Life comes very near.

"And that, my brethren, is not only a very safe and sure foundation on which to base and build up the moral law and the ethical appeal, but it is the only one. In the last resort we have always to fall back upon the divine sanction for the moral law:—'God spake these words and said . . .' Only yesterday I was reading, where I least expected to find it: 'The moral appeal has no foundation except it is safeguarded by the spiritual.'

"That is the Russian contribution to the common stock of the future of the Church of God, and of that alone this Requiem Service reminds us.

"Then there will be also the contribution of a Church which has suffered as no other Church has since the early days of Faith. Our Lord has given us a special Beatitude for those who are persecuted for His Name's sake, without explaining how it works, but the Apostle has fully explained! If ye be buffetted for your faults, and take it patiently, there is nothing to speak of there. But if you do well—as Russia has—and still suffer for it and take it patiently this is acceptable with God, because of the training of our character. And we are here, my brethren, for the training of our characters—to be made more like Him. That is Russia's contribution. Bunyan, whose three hundredth year we are remembering, pointed out what persecution can be and its glorious results, in his wonderful picture of the great fire, and the men busily throwing on water. To their amazement it only burnt more clearly and with fiercer power, because out of their sight there was one pouring in oil. Such a true picture of to-day. God is pouring the unction of His Holy Spirit into Russia's great needs. The 'hay, wood and stubble' that gather round all spiritual foundations are being cleared away, and it is a very sure building that is there rising up. The dross is being burned up as it only can be burned up in the fierce fire of persecution and the pure gold is remaining.

"That is what Russia has to give to Christendom. The firm belief that the personal experience of the Lord Himself is the heart of our Christian religion, the reality of the indwelling Christ, and the pure gold of martyrdom nobly borne.

"The personal experience at the heart of all Christian religion is the indwelling Christ—that we may dwell in Him and He in us—and the true gold of martyrdom enduring unto death.

"I ask you, my brethren, as we think of that marvellous contri-

bution, unlike anything else that any nation or Church has to give to the common stock, is it not something to uplift us this morning even in our sad remembrances for Agathangel.

"But not only do we thank God for their lives—I know the Bishop of London would wish me to say that for him this morning—not only do we pray for refreshment and peace and eternal rest for them, but let us thank God devoutly for their contribution to the common salvation.

"'After this I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, "Salvation to our God."'

"Their contribution to that common salvation makes me full of thankfulness, and makes it a privilege to me to speak to you this morning on this most uplifting occasion."

At the end of his sermon Dr. Bury gave the congregation the Bishop of London's Blessing.

+Germanos Thyateira William Ebor:

THE ARCHBISHOP GERMANOS WITH THE ARCHBISHOP OF YORK AFTER THE LATTER'S ENTHRONIZATION IN YORK MINSTER.